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BOOK NOTICES

The Jesus of History. By T. R. Glover. New York: Association Press, 1917. Pp. xiv+225. \$1.00.

Leaving theology and criticism by the way, and writing from the human side, the author deals with the central impression that Jesus has made on history. Just as the scientist and the historian keep close to the facts, so does Mr. Glover keep close to the facts in the life and teaching of Jesus. As a matter of fact, "Jesus of Nazareth does stand at the center of human history. He has brought God and man into a new relation." In a striking presentation of the facts this appears beyond peradventure. It is not possible in a short notice to convey any idea of the book. From the passages we have marked we should like to quote this one from the chapter on "The Choice of the Cross": "And then something comes over them—the disciples—a sense that there is something in the situation which they do not understand, a strangeness in the mind. They realize, in fact, that they are not as near Jesus as they had supposed. And, as they follow, the wonder deepens into fear. Any one who will really try to grapple with this problem of the cross will find very soon the same thing."

Mr. Glover is known among scholars through his *Conflict of Religions in the Early Roman Empire*. He has also lectured in Great Britain, America, and India.

The Religious History of New England. Cambridge: Harvard University Press, 1917. Pp. v+356. \$2.50.

A good avenue of approach to the religious history of New England is through the religious denominations. The committee in charge of these lectures regrets that it was not possible to get a statement from the Roman Catholic communion. Barring this omission the representation is fairly complete. Eight members of as many communions set forth the origin, growth, and influence of their respective bodies. Since Congregationalism was first on the ground, and for many years was the sole controlling religious agency, it should come first and occupy most space.

Professor Platner presents the subject admirably in three lectures. The first Congregationalists were rigid Calvinists, and Calvinism was carried to its limits. The standing order stood inflexibly, and all other religious bodies found it difficult to exist at all.

But it was not possible to hold this new and rapidly growing community in such an iron grasp. Numerous problems arose within the body, and they were inadequately solved by

means that opened the way for wide defection, e.g., The Half-Way Covenant. Harvard College soon got free, and Yale College was established in the interests of orthodoxy. But at last there were well-organized and open revolts against the Standing Order. Professor Fenn in three lectures traces three of these revolts: the Free-Will Baptists, originating with Benjamin Randall; the Christians, tracing their origin to Abner Jones; and the Unitarians. In his second and third lectures on the Unitarians Professor Fenn in a concise but vivid manner explains the origin and traces the growth and distinctive doctrines of the Unitarians. Very interesting is his discussion of the four main points at which the Unitarians differed from the orthodox. There was much bitterness among the orthodox because their losses were serious.

Other lectures are on: "The Baptists," by President Horr; "The Quakers," by Professor Jones; "The Episcopalians," by Dean Hodges; "The Methodists," by Dr. Huntington; "The Universalists," by Dr. Adams; and "Swedenborgians," by Dr. Worcester.

The volume is valuable and attractive.

The Will to Freedom: or The Gospel of Nietzsche and the Gospel of Christ. By John Neville Figgis. New York: Scribner, 1917. Pp. xviii+320. \$1.25.

Nietzsche is a problem. His influence is growing. Most of his works have been translated into English. He is read with approval by many of those whom he most bitterly attacks. One feature of the problem is that nobody knows exactly what he means. Some regard his writings as the ravings of a mad man and dismiss the subject. Others are sure that he has a gospel which the world needs. Does he not, for example, stand for fullness of life and the Over-man? But one critic has discovered eight varieties of the Over-man in Nietzsche's own writings. Whenever the reader finds something seriously wrong, he need not stop to refute it. Just let him read on, and Nietzsche will probably do it himself.

A perusal of Nietzsche's writings leaves the impression that he is against everybody and everything, and this is true if you say everybody and everything *as they are*, for he was a dynamist with a vengeance. If his conception of the Over-man had been realized he would at once have attacked that conception. His pet *bête noir* was Christianity. For example: "I call Christianity the one great intrinsic depravity." "One does well to put on gloves when reading the New Testament. The proximity of so much uncleanness almost compels